[redacted]

Must Remain in
Transcription Room

M2100

Monday 2.21.1972

New York City

MR. NYLAND: So we'll continue with the same kind of system as we have now established, more or less. It's interesting maybe for some of you to know that this is tape 2100 -- so, what happened to all the others, huh? All I can say is - I hope that really, they can be of some use. THEY'RE THERE FOR [redacted] YOUR BENEFIT.

Let's talk about Work -- about what you may have tried to do.-- Is there any difference between what you have seen of yourself today and what you saw a week ago? Have you added any particular characteristics that were unknown to you a week ago and that became apparent this week? Because there has to be, in connection with this kind of Work, a certain growth, ~~or there~~ PERHAPS NOT ALWAYS s an understanding, but at least, some additional facts about yourself. And of course

it's quite plain why: because you work with yourself, yourself, each person, each personality is the means for growing further-- Your personality is the soil, and it is necessary for any kind of a soil that you prepare it, and that you put it in as good a condition as you can in order to receive seed that you could wish to grow. And if it is for a personality out of which, then, that kind of a seed, in the form of a new idea, should grow, you want to make sure that it can be as beautiful and as lovely as you can make it, ~~And~~ that it will ultimately, if it is a flower, could give off ~~free goods~~ FRAGRANCE, and after the ~~free goods~~ FRAGRANCE, that there could be fruit. And in order to feed that kind of a flower, you would want it to be planted on the totality of yourself. It should be fed by anything that could be derived from any of the three centers. It should not be planted just in one center.

I am afraid that if the roots are only in your mind, that when a good strong wind comes it will blow over you have to anchor it, as it were. The roots has to go also to your feeling. And maybe it even has to extract certain information from your body. That is why, of course, we emphasize the necessity of work on oneself as a process of growing up. If you want to plant that kind of a seed, you must be sure that it is genuine -- also that it is alive -- otherwise the seed won't grow. So something has to be in the ideas that makes them alive for you. Otherwise they cannot be of any particular use. It is true, however, that whenever there is a seed, it is alive. It, without any doubt, will stay alive, even if it doesn't germinate

-- as sometimes it's claimed that seeds that have been found in the Pyramids still ~~have~~ has growing power. It is that same kind of a case with ideas of an esoteric knowledge: they retain their value. That is, they remain alive and they can start to germinate -- almost, I would say, at any one time, where they are planted. Where they are not planted, they are no use for anyone in particular.

You have to wish for such an idea to be planted -- implanted in you. That is why you should have curiosity and interest. And then, when that, you might say, is satisfied, you have to make sure that the seed also can grow in ~~.....~~ threefoldment, I mean it. And that that will require constant attention from the gardener -- to keep the soil sufficiently porous and open; to give it enough food, at the proper time, and not overdoing it; and to be very watchful about the fruits that will... or the flower which will be produced.

So ~~we~~ you might say meetings of this kind are of a growing concern. If you wish to belong to them, you must grow with them, and if you keep on coming, you have the chance that you can continue to grow. If you make it haphazard, it is like a plant which every once in a while gets water and for the rest simply is not attended to and probably at times even shrivels up. And then there is very little chance to revive it. This kind of Work does require attention and almost, I would say now, constantly, or at least at such times that you are sure that there is still enough ~~life~~ alive in you to be able to ask this kind of a plant to grow up. So now let's talk about that kind of Work for yourself. Who has questions? There's one there. Yeah? That one out there?

Jane Mandell
~~Somebody~~: Mr. Nyland, Jane Mandell...

MR. NYLAND: Yes?

Jane Mandell: I do feel that I am growing, especially when I think of how I was maybe six months ago and how I am now, and I do feel that I am gaining facts about myself...

MR. NYLAND: You are gaining what?

Jane Mandell: Facts about myself, that I am learning more about myself. ~~M~~ But with each Work attempt I... I ask myself was 'little I' present. ~~In~~ And many times I don't know. And many times I say no, it's just Jane observing Jane. ~~In~~ And I guess it's a question of deepening my desire ~~to~~ FOR Work. - And how does one deepen one's desire to Work?

MR. NYLAND: It's usually the same old question, isn't it? Why does one want to Work? Simply because you're dissatisfied with what you are. I think it's quite obvious. If I know that I am small and I would like to grow up, I am dissatisfied with my smallness. But of course, what is necessary is to know how to Work. And maybe some~~body~~ one in the nucleus can tell you, because I don't think that when you say "Jane is observing Jane", it has the right aspect, or concept. Who can answer? Yeah? Yes, Fred.

Fred Goodall: Work -- Work is, it's such a simple thing that I sometimes -- I sometimes lose contact with what Work really can be for me -- because, because I try to understand too much what I can be with my mind. And there's something in what you say about that, that your Work efforts seem to be "Jane observing Jane", that it just makes me feel that there is a lot of -- a lot of ordinary mind in your efforts, and I really -- I really think that an attempt to Work, to see myself, to be aware of myself, is more the result of a wish, a wish to wake up or to grow, and an openness to what that might be, and an openness to what I am myself, without -- without a criticism of it, and without a criticism of the effort that I'm making; and also an openness to what -- to what an "I" means. If I -- if I constantly analyze and criticize my effort, it's because I already have an idea what an "I" should be.

MR. NYLAND: You see, Jane, now Fred has said several things. Don't you think you could enter into some kind of a discussion with him?

Jane Mandell: Well, there is one comment that he makes which seems especially pertinent to the way that I Work, and that is: not to be so critical of my Work efforts. I do think that my Work efforts have been very simple, and I've tried to Work on myself when I am with myself alone in doing simple things, and when I can have my attention to my Work efforts. But maybe I should just have a Work effort and not to analyze it or try to determine how successful it's been. Because this is one of the things that I think I discovered through

my Work efforts, is that I am quite critical about the way I do things -- if perhaps I can use...

MR. NYLAND: Could we go a step further back - heh? Because I'm still at "Jane observing Jane", which you mentioned also...

Fred Goodall: Yes.

MR. NYLAND: ... and I think you're quite right in saying there's too much of an ordinary mind,/but then how will she get around this (Jane: yeh.) - because now you have to tell her what it ought to be.

Fred Goodall: I think-- I think the way to get around it, well, one way that I think would help to get around it, is a realization that, or probably not even a realization, but at least a belief -- a belief that I don't have an "I" and that this observation of me is not going to come from my mind, and that...

MR. NYLAND: You understand that, Jane?

Jane Mandell: Yes.

MR. NYLAND: So, if you do understand it, why didn't you mention "I"?

Jane Mandell: I know that 'I' can't come from my mind; perhaps a part of it does, but it must come from my -- my wish, and from the way I'm doing something when I wish to Work.

MR. NYLAND: But what will a wish give you?

Jane Mandell: Well...

MR. NYLAND: A wish, as we know it, we still call it "unconscious", or "subjective", don't we?

Jane Mandell: Yes.

MR. NYLAND: And how will you get something objective out of that? It's quite obvious, you see, that it is not just a wish to have something objective, because you can say that from now on til Christmas and you won't get it. We have to do something... So, Fred, why don't you explain what one does? What is "Work"? What is this prescription of Work?

Fred Goodall: My understanding of -- of how to go about the effort, of trying to have an... trying to have an experience of, of something becoming impartial ~~in~~ FOR me, is, say an example of a Work effort FOR ME, if that's, if that would convey the explanation of it, I WOULD like to do it that way...

MR. NYLAND: Go ahead; as long as you explain what Work is.

Fred Goodall: ..Yes Sir, at a time when -- when I'm really...

MR. NYLAND: No, no, no... no, Fred; I would like to define: this is a prescription for Work on yourself. That can be said without

referring to Work you have done. It can be quite neutral, like you read a recipe for cooking a meal from a book: mix ingredients A and B, stir them up, then C. Put it in a dishpan. Bring it to a boil, let it simmer for such a long time. Pour it off, and eat it. It's like that. What is Work on oneself, when we say -- when one says "I have to do something"? The doing means that there can be a wish, any kind of a feeling in regard to that, or it can be a concept in your mind also in regard to that what I have to do -- but the doing still has to be the result of what is there in the feeling and in the mind, telling you what to do. So, what is Work?

Fred Goodall: The concept... the concepts of Work in the way that I understand the different parts of the person is involved in a Work effort, is that a) there is an observation...

MR. NYLAND: Excuse me, Fred... observation means what? What is observing? Because if you say "There is an observation", it might be just looking, or it may be something that you call "aliveness", or... What is this "observation"?

Fred Goodall: The observation is -- the observation is a registration which is done with a part of my mind, or a part of my brain which I probably have never used and am not familiar with, and for practical purposes, it's a matter of creation at the time that I do make the effort. It's all...

MR. NYLAND: Well, we're stuck with that, then?.. I have a wish to

Work. So has Jane. What does she do?

Jane Mandell: I want to wake up and register something about myself.

MR. NYLAND: Good. Where will the registration take place?

Jane Mandell: In "little 'I'".

MR. NYLAND: How do you get "little 'I'"?

Jane Mandell: By waking up and wanting to create "little 'I'".

MR. NYLAND: I don't think you have to wake up in order to want "little 'I'". - I would even say the opposite: that when I have "little 'I'", that can be awake. I think it is a matter of language that you really understand exactly what is meant. We can agree that the person has a wish, can't we? A wish to Work? Are you still there?

Jane Mandell: Yeh...

MR. NYLAND: Ah... can we agree on that?

Jane Mandell: Yes.

MR. NYLAND: Good. Can we agree that it is necessary to know what to do? I have to have some knowledge about that.

Jane Mandell: Yeh...

MR. NYLAND: Good. Now I have what kind of knowledge, and how do I proceed from that wish? ~~But~~, Jane, it's quite obvious: if I assume that my ordinary mind is incapable of being objective, I have to have something that can be objective, and if it isn't there, I have to make it. Or you can say, I want to ask God to give it to me. Isn't that obvious?

Jane Mandell: Yes.

MR. NYLAND: So the first is: changing of the wish into something, that is, the energy represented by that wish, into something that I call "an entity", or I can say "as 'little I' ought to be", and then functioning, and that functioning is an observation process on the part of this "little 'I'" observing me as I am - is that clear?

Jane Mandell: Yes.

MR. NYLAND: So how do you want to make this "little 'I'" when you haven't got it?

Jane Mandell: Well, first to believe that it is possible...

MR. NYLAND: That's right.

Jane Mandell: ... and assuming that it is possible, proceed to observe myself as if "little 'I'" were observing me.

MR. NYLAND: Okay. So, you make it -- It does not as yet exist, but you try to have this "little 'I'" exist as if it exists, -- you may even imagine that it exists, and even in that imagination, you would like this "little 'I'" to do some work. Is that right?

Jane Mandell: Yes.

MR. NYLAND: So now -- the observation takes place in "'I'", so when you say "Jane is observing Jane", the first Jane is "'I'" and it definitely is not Jane -- It may be part of you, but it is an entirely different quality from the second Jane. You -- you see what I mean?

Jane Mandell: Yes, I do.

MR. NYLAND: All right. So now we have something that can function, although I say it does not really exist, but I believe that if I can imagine the existence, I can live under that kind of an influence of something "as if" existing and observing me. It's a question of imagination, which of course is quite obvious to many people when they conceive of something not existing as yet and try to put on paper how it would look or what it would be, or that kind of a concept made real. The next question is ~~that~~ then, as long as this "little 'I'" is "as if", that is: imaginary, how does it become real for me? That is rather

difficult, isn't it? You understand what I mean?

Jane Mandell: Yes -- it seems that the accumulation of so many "as if"...

MR. NYLAND: No, no; it was only one...

Jane Mandell: Well... ... would make it real.

MR. NYLAND: No, no, it doesn't because of that. If I have a drawing in my mind of a house I am going to build, I can keep that drawing in my mind for a long time without that drawing becoming reality of a house. But if I do something with the drawing, that is when I figure out how much lumber has to go in that size of building, and I start buying lumber, then my imagination takes ~~(hold?)~~ FORM. What is this process of changing the "as if" condition into the reality of an "I"? You understand? We have given the "little I" some work to do.

Jane Mandell: Well, continuing to work to make it real, so.....

MR. NYLAND: That would be very good, but you see, it's the same as keeping the drawing in your head. The "little I" has to do something on its own. We call it "observing". -- What does it observe?

Jane Mandell: It observes... it observes me impartially.

MR. NYLAND: Okay -- we leave the impartial off for the moment. It is

this "I" observes you, right?

Jane Mandell: Yes.

MR. NYLAND: Are you real or not?

Jane Mandell: I am real.

MR NYLAND: When the "little I" receives impressions from you as reality, do you think it changes the "little I"?

Jane Mandell: I think it -- it makes the "little I" larger or... (grow)

MR. NYLAND: Not necessarily larger... will it make it real when it receives facts about you?

Jane Mandell: Yes.

MR. NYLAND: Because you used the words "facts" a little while ago.

Jane Mandell: Yes, it becomes real.

MR. NYLAND: Okay -- we - we can understand that, more or less, right? So the process, then, of changing the imagination over into a reality is based on the fact that I ~~have~~ have given "little I" some work to do in observing me and receiving ~~those~~ then facts; the more facts can be received, the more chance there is for the "little I" to become real. Right?

Jane Mandell: Yes.

MR. NYLAND: Now the process extends a little further. I call "observation" of myself a necessity for the acquisition of facts which are not only real, but also reliable -- By that, of course, I mean they have to be truthful for me, so that today they are one way, and the next day the same, and then ~~a~~ thousand years from now, also the same. Then they are reliable, because there is a certain quality of absoluteness connected with them. Now what makes a fact in ordinary life not reliable?

Jane Mandell: That it is not true ~~of a~~ all the time...

MR. NYLAND: No -- I ask now: what is it in ordinary life when we have so-called facts which are not reliable? If I, in ordinary life, accumulate facts about certain objects, or even about myself, is that kind of an observation in an unconscious state always the same, or does it change, maybe, before lunch and after lunch, or ~~last~~ next year, or how was it when I was two years old, and how will it be when I am sixty? There's a question now: how does your mind function, and how does your feeling function? And I would like you to see that what we receive by means of the two centers, intellectual and emotional, is not reliable. Can you see that?

Jane Mandell: Yes...

MR. NYLAND: The question now is: what does it make unreliable? What

is the cause of the non-reliability of such facts in ordinary life?

Jane Mandell: Because I'm not awake...

MR. NYLAND: No, no -- you didn't follow what I said. I will explain it. A fact becomes non-reliable when it is based on a feeling, that in the consideration of that kind of a feeling, I take part, and that's what this kind of effect is the result of -- With other words, if I, in ordinary life, experience a feeling -- and mostly, we are now talking about feelings about myself, or a consideration of myself having a feeling about myself, it becomes unreliable when I become identified with myself. It is not a pure fact. When I become identified, I start to feel DIFFERENTLY from when I would not be identified and I would have a feeling without having interference of my feeling-center. Can that be clear?

Jane Mandell: Yes.

MR. NYLAND: That's as far as far as the feeling is concerned. When I use my mind to accumulate facts also about myself, whenever I find a word for that what I, in ordinary life, observe myself to be, my mind has a thought or a concept about me, and is immediately associating that fact with a lot of other facts which have already been accumulated in my mind before. You understand that?

Jane Mandell: Yes.

MR. NYLAND: For that reason, it is not reliable, because that what I accumulate today, I can use tomorrow to understand another accumulation, but it will throw me off ~~well~~ WHEN that what I want to accumulate tomorrow is affected by that what I already know, and then my knowledge is not pure. So let's say it now in a very simple way. The reason why I cannot find reliable facts in an unconscious state is that my feeling is not pure, and neither is my mind pure, when they give me facts about myself. Right?

Jane Mandell: Yes.

MR. NYLAND: In order to counter-act that feeling which is not pure, I want to eliminate identification. For that I use the word "impartiality", which then should be a property of this "little 'I'". You see, identification is a property of me, unconsciously. Impartiality is a property of the "little 'I'", consciously. If I go further in that, I say even "conscientiously". In order to eliminate the question of associative values ~~practically~~ PARTLY, I would say "using my memory", which I already have, and trying to have facts which become pure -- I must make sure that that what I know observes as "little 'I'" remains pure and is not interfered with by other thoughts. The other thoughts about me belong to my past. Or they might belong as anticipation to the future. But they never belong to me as I am at the present time. And in order to illustrate, or to use a word for that concept, I simply say that that what has to be observed by "little 'I'" has to be free from the possibility of an interpretation in accordance with time. And that the only way by which I can reach a fact

intellectually, which is pure; it has to be timeless, or absolute. And the only way I can imagine that timelessness to exist - that means: a freedom from time - is to see that time is involved in memory, time is involved in future, but in the present there is no time. Can you understand that?

Jane Mandell: Yes.

MR. NYLAND: Now you have the three necessities which require this "little 'I'" to have before it really can function properly. It will not start to function in that way, but that is the ultimate aim. I therefore -- the reason why I am so fussy about it is, it has to be quite clear that there must be something like the "little 'I'" which is observing me. Now when I want this observation process to take place and I say "little 'I' must observe me as I am", I choose my body as an object for such observation, because that body is, as a body, free from feeling and free from ~~interact~~ intellect. You understand that?

Jane Mandell: Yes.

MR. NYLAND: So if I choose the body, I don't run the risk of an interference of a feeling or a mind, and then I can assume that if "little 'I'" starts to observe and observes my body as it is, and can accept it - and I say now, again, at the moment of its existence, when that moment is the same as the registration in "little 'I'", that then I get a fact which for me is truthful. Your conclusion is that

when you say "Jane observes Jane, it's really "I" functioning separately from me, but interested in me, and because of that ~~(is)~~ still a part of me, because I have created it, it's given me facts about myself. And this is the process ~~(by which)~~ that I would like to judge the seriousness or the reality of this "little I" existing, by, when I say "what kind of facts", do I now know for sure about myself which are the truth? A simple application, ~~again~~ Jane, is, when you walk, see if at that time, something could be created by you which becomes aware; that is the process-- that is the word we use for this process. An awareness of your existence, of your body, walking. When the body makes movements, when there are ordinary activities in which your mind or your feeling need not be concerned, the "little I" has a better chance of existing and continuing, if that is possible, in observing you. And ~~it~~ the totality ~~then~~ then of what is required for the "little I" in an awareness process yields for you a knowledge about yourself. You understand that?

Jane Mandell: Yes.

MR. NYLAND: Will you try it that way?

Jane Mandell: ~~Yes... thank you.~~
MR. NYland: ALL RIGHT
Jane: ~~Yes~~ thank you

MR. NYLAND: ~~A~~ALright... ~~all right~~. You don't mind, ~~that~~ Fred? It had to be explained, you see...
ALL RIGHT. yes?

Abraham Taghbostani: Mr. Nyland, I don't know how to rid myself of doubt and hate and dishonesty, and those things which at any minute may bother me.

MR. NYLAND: I think it is right that you see them first, without trying to find out why you have them. But when you want to go against them, you should not go against them in a direct way. We've used that illustration before. Who can explain it for him?

Robert Burnett: Mr. Nyland...

MR. NYLAND: Yeh?

Robert: Who asked the question right now?

Abraham Taghbostani: Abraham.

Robert: To make it very simple, I think if I try and directly change something about myself, that my purpose behind that is only to change one aspect, rather than actually look for some kind of a higher purpose which then, could change me and, I would say, change me permanently. And it's this kind of an idea that is being talked about now, of creating something that actually could know in a permanent way what should be changed or what is actually unbecoming to us as men. The real question is "how".

MR. NYLAND: I mentioned the word "indirect", Robert. Robert! yes — Mr. Nyland — not "direct."

If I told myself I don't want to hate because it's unbecoming, I don't get very far.

Robert: No, that is direct.

MR. NYLAND: Because I say it with my mind my feeling continues to hate. So something else has to be used in order to overcome, so that then, because of that, in the creation of the "little I", something else existing near the "little I", like my hate, will disappear. You understand that?

Abraham Taghbostani: Yes.

MR. NYLAND: If I create something of a higher nature, I believe in this "little I", that it can help me, because objectivity is on a higher plane than subjectivity. When I find myself bound by hate and such feelings and I know I don't want them because they prevent me from outgrowing myself or becoming free from it, then I create something that I call "little I", in the image of a higher form of being, to whatever ability I can imagine that kind of a thing. If I can say "God", it's quite alright to say it, but "I" belongs much more to me than God, and I cannot presume that God will be interested in me. I don't know enough about him, and perhaps he doesn't know me. But if I say "little I", it does belong to me because I've made it. At the same time I endow it with a very definite characteristic of being higher in nature, that means, a higher level of being. If it is created and it continues to

exist, do I have to stop then?

yeah?- OKAY. (SIDE II)

Abraham (?): Well...

MR. NYLAND: Yeh?

Abraham (?): Yeh...

~~VOICE: OKAY~~

MR. NYLAND: ~~Okay~~ If I have created it with an idea that I need help from it, I have to put it on a higher plane than what I am now, otherwise I cannot get help. If anything takes place in me which is of equal value, if any kind of a thought will tell another thought not to think, the first thought has no authority. If I try to tell my mind something to my feeling, my feeling says you may as well go home, because I won't listen to you. But if there's something of a higher quality which can, in time, become real, that I then know it exists and not "as if" any more, then this "little I" particularly if it is growing up as a result of ~~concentrating~~ constant FEEDING it, then it has an authority and has a quality which, in the presence of me, is felt by me as of a higher quality. This kind of a higher quality is a difference between certain substances which can exist in the presence of others, and other substances which cannot exist in the presence of other substances. If the sun exists, snow cannot exist - It must melt. If I have salt and I put it in water, it must become a solution, up to the point where it ~~is then~~ IS saturated. If I am a bigger man and a young fellow, I have authority, because I can hit him and, if necessary, kill him.

Whenever there is a force of a higher kind, in the presence of that force, I can become weak. It does not mean that whenever I create it, that what I am is changed immediately, because I also, as I am in ordinary life, I put up a fight, because I say I-- you are not going to take my hate feeling away from me, because if it is so easy, I could give it to you. You understand? How it works?

Abraham Taghbostani: Yes... yes.

MR. NYLAND: The love of God overcomes all things. It is for that reason that one has ~~to believe~~ belief in a higher force.

Abraham Taghbostani: Mr. Nyland, (~~there are times~~ anytime) ~~when~~ I pray to God, I'm crying, I can't stop it...

MR. NYLAND: ~~That's alright~~ It is alright. -- Don't criticize yourself for it.

Abraham Taghbostani: But I can't stop that crying...

MR. NYLAND: Try to understand why, because maybe it is emotional. And when it is emotional, you need not have any ~~feeling~~ fear about crying. Don't you think that God would recognize your tears? But you criticize yourself because you are afraid when someone else sees it, that they will say "what a little fool!". When you want to pray, you cry all you wish, but don't have anyone around. And before you go and meet someone, make sure that your tears have dried up.

Crying sometimes is an expression of one's feeling that one really does not know what to do, And that is the sadness that then comes as an experience, and it takes the form of crying. It is an emotion which swells up out of one, and the only way by which it can be expressed is by means of the body producing tears. All that what takes place as a result of that kind of an emotion is welcome to cry... Al ~~A~~right.

Abraham Taghbostani: Yeh... thank you.

MR. NYLAND: Yeah?

(yes)

Roberta Kewber: It's Roberta. I'm very dissatisfied with myself in my life, and I would like to do something to change.

MR. NYLAND: Darling, you don't know what to change it into, do you?

Roberta Kewber: No...

MR. NYLAND: So ~~that's~~ it is really a foolish question.

Roberta Kewber: ~~It's (been a kind of)~~ I've had a very -- er, UNFRUITFUL ....~~(?)~~ week and I'm still with tensions and anxieties and I... don't know how to... start...

MR. NYLAND: Who can help her? ... To some extent you have to have compassion about such a state, Who knows of that same kind of

a state? David...

David Petraglia: Er... I know about it...

MR. NYLAND: Yes...

David: It depends to some extent for me where the anxieties come from Roberta K., because I don't know if you meant in relation to -- to Work, or just in relation to ~~certain~~ circumstances of your life...

Roberta Kewber: Circumstances in my life.

MR. NYLAND: I think it is right, Roberta, that you have those feelings. For me, it is always an indication that something is alive in one, because there is a definite wish for something. I think, David, the mistake is made that it is linked up with an aim that ~~you want~~ she wants to accomplish, and the description of that aim remains quite subjective. How will you know that what you experience is wrong or right for you? — Moreover, how do you know that that what you wish will be good? You see, we are measuring with two kinds of measures: one is an ordinary life measure in which you have an aim to accomplish certain things with whatever ~~your~~ the talents are that you have. In that way, you have a right to try to describe what you would wish and, as long as you are not foolish about your ability, you probably will reach it. But what you reach is, again, another subjective state in which

you would be happier. But what are we talking about is a different kind of thing. We want a certain state we don't know very much about. And in order to say "not my will, but thine", I have to live in a moment in which, although I am awake, I do not know even how to describe what that moment presents for me until I actually experience it. Now if I want to have that kind of a viewpoint for a possibility of growth, I have to be quite at ease within myself. Because if I'm not, my ordinary mind and feeling ~~is trying~~ will start to interfere constantly with that kind of a wish when I don't want to attach any particular result to it that I could describe. And so, you see, if I continue to wish, in ordinary life, for certain things which I cannot make or where I'm unsuccessful, that kind of a thought does not bring peace to me. It disturbs me, and because of that, there is really very little chance for Work... Make up your mind what you want to do. Settle your affairs in ordinary life first and try to be reasonable of that which you can attain, with whatever time, whatever talent, whatever ability you have. Don't try to fool yourself. While it's ~~the~~ a question of Work, then it is exactly the opposite way of approach. I wish God to tell me, because I don't know. You understand that?

Roberta Kewber: Yes, I do.

MR. NYLAND: Yes. The difficulty is to try to put it to practice.

Roberta Kewber: I'll try.

MR. NYLAND: ~~A~~ All right, David - yes?

David: Yes.

MR. NYLAND: Okay. ~~Yeh?~~ ~~Where~~?
FRANK Weber, Mr. NYLand?
Mr. Nyland! yes? where?
~~Somebody~~: ~~Over there~~, Right Here, Mr. Nyland.
Frank?

MR. NYLAND: I don't see it, but who is it?

Frank: My name is Frank Weber...

MR. NYLAND: Frank/ Weber... yes, ~~carry on~~, I Know, yes?

Frank: In the last three weeks, I wanted to ask for a task in relation to (~~fundamental questions?~~ The ~~first~~ MANIFESTATIONS), but I didn't have the courage to actually ask. For about a month now, I've had a lot of problems trying to make observation, mainly because the speed of my thoughts ~~(is)~~ are too fast, I move around too quickly, and I just can't simplify my Work efforts.

Haim: I think
Peter: Well, the first -- the first obvious thing to say is: can you try to slow down at certain times?

Frank: Sometimes, but as soon as I slow down, my thoughts start to increase.

Peter: I don't think Work is always possible, you know, I don't think it's always something ~~you~~ we can force ~~your~~ our self to do. You know what I mean? There

may be certain moments and certain times when it's possible, for an "I" to exist and see me. And I think a person has to ~~be (pretty?)~~ become sensitive, -- ~~probably~~ partly ~~(?....)~~ Just BY trying to what are the times when I can actually try to Work, when there will be any possibility of success.

MR. NYLAND: You understand that, Frank?

Frank: Yes, I think I... I felt more guilty that I can't get more Work efforts...

MR. NYLAND: Yah -- but let's look first at the positive side; That is really what Peter asks. What ~~other~~ are times that you can apply Work and where you have, let's say, a certain satisfaction?

Frank: (~~Tired?)~~ Today, ... it seems only after when I was ~~growing~~ REALLY tired of myself, I was pretty well engaged in work in the ordinary sense, and then all of a sudden I just ~~got~~ was tired of myself.

MR. NYLAND: Could you explain that a little bit? Tired of yourself? You didn't like yourself... ? SICK OF IT, or what?

Frank: Er... I was identified with the work I was doing and -- and at a moment ~~when~~ where I would stand out from what I was doing, and it was then that I didn't like myself...

MR. NYLAND: Peter, why didn't he like himself ~~while~~ then? He was doing

something in ordinary life?

Peter: Can you answer that? Why was it that you didn't like yourself?

Frank: Because I ~~thought~~ felt that I was totally immersed in what I was doing, and I wanted to wake up.

MR. NYLAND: That's it. Do you recall that particular experience that you wanted to wake up, then?--Does that stand out for you, or was it overshadowed by the idea that you didn't like yourself? It sometimes is very difficult to trace a certain thought, the origin where it comes from. Sometimes, by association, they start to exist, sometimes by a new impression, sometimes without any impression at all, as if it comes from the blue sky, but you do find yourself with that kind of a thought. Can you trace it more or less, or if you cannot, do you have many thoughts of that kind: that you would like to work, or you want to do something, or that you criticize yourself by being too concentrated, or that you are tired of yourself?--Does it happen many times, or once in a while only?

Frank: No, it happens many times.

MR. NYLAND: Okay, Peter now..do it.

Peter: I think... the impression I have for you is that these

many times are... a lot of ~~them is~~ those times when you can't force yourself ~~for~~ to work -- when it becomes something that will just make you more ~~(unhappy?)~~ heavy about yourself, and I think... I believe Mr. Nyland was saying that there is something genuine which makes this feeling in you of not liking yourself as you are and wanting to wake up. And there are only certain times when that can be turned into an effort. At those times there can't be an identification with yourself and with the feeling of distaste for yourself which makes you so ~~heavy~~ that it's impossible for an "I" to exist at that time. So it seems to me that you have to look for -- for times of... relative quiet within yourself, and ~~here~~ a peaceful condition. If you have to find a state of yourself where it is possible for that feeling to be translated into an effort which results in you actually working hard...

MR. NYLAND: Could you take that as a task, Frank?

Frank: Yes, Mr. Nyland.

MR. NYLAND: Instead of considering every once in a while the impossibility of working, to concentrate ~~all your knowledge~~ OR TO ACKNOWLEDGE that there are also times when you have a ~~sort of~~ thought OR a feeling about it, and you could make an attempt -- that for the time being, you just keep on making such attempts at such times, when it seems to be right. And do not consider too much the other times, when you are really too much involved in either

what you are doing, or even become involved in being tired of yourself -- you understand that?

Frank: Yes.

MR. NYLAND: The motivation is right, because it is a comparison of one's ordinary life and also how it might be, or might become. In ordinary life, when we are engaged in whatever we have to do, there is really no objection that you are concentrated in your effort to do that, and to do it well, and even forgetting yourself. The question is always how much of that kind of an energy is spent in that direction, and to what extent is it worthwhile enough to spend it too much, so that it grows, you might say, at the cost of that kind of energy spent there, that I cannot have energy for something else which is also important for me. And it is this degree, the difference in degree of importance -- the importance for one is one's ordinary life, and you cannot neglect that, because it has to be lived. The other importance is really accentuating the chance that one has in this life to grow away from it, or to become free from it. And because of that there's two different ways of looking at oneself: one is I keep on concentrating and binding myself -- the other is that I want to become free in order to give a chance, a better chance to that what I consider for me potentially of a higher quality, to grow out in such a direction that it can develop and afterwards even could stand on its own. Don't try to mix the two things -- they are different in aspect. In the application, they really belong together, because your attempts for wanting to

wake up always have to be based on your unconscious state. You have to work with yourself, as you are, unconscious. An introduction of that what could become of a higher quality does not negate the existence of yourself unconsciously. It's a question only ~~that~~ then, of how much energy can go in one direction or the other. I hope you understand that. All right?

Frank: Thank you, Mr. Nyland.

MR. NYLAND: Yes; ~~All~~ right. Other questions?

Lois Posta ~~Someone~~: Mr. Nyland?

MR. NYLAND: Yeh?

Lois Posta ~~Someone~~: It's Lois Posta.

MR. NYLAND: Yes; Lois.

Lois Posta: Last Monday, I decided that I -- I would spend the week making something clear in myself about the way I Work. Because I -- I want to Work more, and even though I think of Work during the day, I don't always Work at that time. And it's -- it's that I think I actually can, and I don't, and so I -- I wanted to find out last week if that was true. And I found out ~~when~~ on the days that I -- I was completing a task that I had started earlier, ~~(much earlier?),~~ which was to take time out in the

morning, just go for a cup of coffee, and use that time to answer questions for myself -- what do I want for myself, then? And I would write it down on a piece of paper and try to keep it in mind that day. I did it Monday, Tuesday and Wednesday, and on those days, during the day when I would think of work and I would think...

MR. NYLAND: What kind of... what kind of things did you write down, when you say what you expect of yourself, or what it is that you want for yourself? What -- what, how do you formulate that, what do you want for yourself?

Lois Posta: On Monday I wrote down... to have a -- a pilot light... burning.

MR. NYLAND: All right... Well, how did you do that?

Lois Posta: When I really want it, it's there.

MR. NYLAND: That's correct. Do you have to write it up?

Lois Posta: To make what? I forget it as time goes by.

MR. NYLAND: But it's alright that you want to be reminded by means of it -- but all you have to write up is, LET there be an "I". It's okay to say 'pilot light'. It's only a little description, but I'm afraid when you start to describe what

ought to be there and link it up with that kind of a symbolism, you may be diverted from your attempt. Though we use 'pilot light' sometimes to illustrate certain things -- Why not say 'where is my 'I'?', knowing that you have to do something to create it?

Lois Posta: For me, that -- it does not have as much immediacy.

MR. NYLAND: I -- all right, forget it. As long as it ends up in a work attempt.

Lois Posta: It did.

MR. NYLAND: Good. What did you write on Tuesday?

Lois Posta: That I wanted to do whatever I did with love.

MR. NYLAND: Lois, again I am afraid that's ordinary life a little bit too much -- Excuse me for saying that. I could make unconsciously certain statements for myself that I want to be a better man, kinder, act with love, love my neighbors, and all of that I know, it belongs to a certain feeling and a very lovely, high quality of that kind of emotional state... But you see, it does not introduce a higher level. Let's explain it. There are different levels in ordinary life; low levels quite definitely existing with an emphasis on the body, higher levels more and more emphasizing the necessity of a feeling or of a mind that thinks good things and has good ideas. And all of that belongs to my ordinary existence as a

personality. But this personality, with all the beautiful and lovely ideas and feelings, dies when I die. And I am looking for something that is, at the present time, more permanent, that it can survive ~~that~~ death. So, it has to have a different kind of a quality of survival after ~~this~~ death, more permanent, less subjective, more objective, if possible: more total-objective. And so, when I think about a the pilot light, I think about ~~~~ what for? To light up my fire, so that en that fire can be used for my wish, and my wish is to Work on myself. ~~Whereas~~ when it is on Tuesday, and I say "love", I say: "what for? and why should I love my brothers and sisters, or my fellow-men?" Your only answer is because they represent life, and I love my life because that I believe in as being more permanent than my body, where this life is contained in. But I mean, Lois, you must be more exact in the application of what is needed. One needs for Work a concept of objectivity, and time and time again, in thinking and feeling about Work, that has to be the prime question, the most important item as represented by the qualities of "little I". And when I Work, "little I" must be there because I haven't got it in my ordinary life whichever way I look at it, and whichever way I would love to be good emotionally, kind, everything that is possible for an ordinary human being on Earth. When I say I wish to get away from this Earth, I have to go to a region, describing it in such a way that I say it is worthwhile for me to go there, but how will I equip myself to go there and be able to live? I hope you see what I mean?

Lois Posta: The problem is for me... it was my way of describing to myself -- of letting -- of reminding myself that I'm dissatisfied with how I am, and to give myself a reason to Work.

MR. NYLAND: That I can understand, but then I'd want to know what you do when you Work. I can have all kinds of reminders, and it's alright to write it up, but what do I do?

Lois Posta: I can describe an instance, if you like.

MR. NYLAND: Go ahead, yes, describe it.

Lois Posta: I was writing a letter to someone in the Group, and naturally, I would think of Work, and I believe this was Tuesday, yes, and I just -- it was just that I wanted, at the time I thought of Work, to have a wish to Work, to have that kind of energy available so that I could, because sometimes I do think of it, and either I don't or I can't. And I wished for a "little I" to be present. I was writing a period at the end of a sentence.

MR. NYLAND: And was it present?

Lois Posta: Yes.

MR. NYLAND: And what did it do, and tell you about yourself?

Lois Posta: There was... all I can remember is my hand making the dot...

MR. NYLAND: But that is not the "little I" giving information about yourself which is impartial... I'm afraid it's your mind that tells you you have a hand which is making dots. Where is the awareness?

Lois Posta: I felt it -- it was a work experience, because... there was a taste of impartiality...

MR. NYLAND: All right... I'm not quibbling about it, Lois -- I'm only warning a little that it should not stick or stay only with either the ~~same~~ saying what it reminds you, There has to be a very definite activity, and there has also had to be a definite result which is a knowledge, an impartial knowledge, of yourself as you sit and write. I am afraid that in writing, ~~your~~ your energy goes into that writing and you, as a writing creature... But I say I don't want to quibble. Look at it again and again and again and again, and see if actually there is something that can be aware and that really gives you, at that time, that kind of a taste for being in the presence of something that is higher than you are. That realization many times is useful when there is a separation of something quite out of the ordinary and you, yourself, ~~(are)~~ quite ordinary... There must be a difference. Will we leave it at that?

Lois Posta: I don't know where to go from here.

MR. NYLAND: But you just said that you know what is a Work attempt, because you said you had ~~worked, and you were right~~ one while you were writing.;

Go ahead and make the work attempts in accordance with what you think it is. At the same time, try to remember what I tried to tell you. That's where you go from here. All right?

Lois Posta: Okay... yes.
Mr. Nyland: all right?
Lois: yes.

MR. NYLAND: Good.

Douglas Oberwager
Somebody: Mr. Nyland?

MR. NYLAND: Yeh?
Douglas: Douglas
Mr. N. who?

Douglas Oberwager: Douglas Oberwager...

MR. NYLAND: Yes, yes?

Douglas Oberwager: When I have a moment's realization of my existence, I seem to be satisfied that it exists, but the emotional quality,.. I'm not quite sure, or there's an unsatisfaction as to whether or not there was a realization.

MR. NYLAND: Is that an emotional quality, or are you thinking about it?

Douglas Oberwager: Well I'm speaking emotionally now, but when I -- when I have the realization of the existence, it seems to come through all of me and I'm -- there's almost an absolute

knowledge of some kind that it exists, but...

MR. NYLAND: Yeah... that is

Douglas Oberwager: ... it's unsatisfactory -- my heart does not know this...

MR. NYLAND: No, wait a minute; a little while ago, you said that it came ~~through~~ FROM all three, or the totality of yourself, didn't you? If that's the case, you cannot say that your heart doesn't know it.

Douglas Oberwager: Well, it would be, then, after I have that experience...

MR. NYLAND: That may be that in that you start to consider it.

Douglas Oberwager: That's right -- but, all right, then the question probably was prompted because there was a gnawing feeling, or an unsatisfactory, er, well, I've said that twice. It's -- there's doubt, there would be constant doubt as to whether this experience happened -- much later. That's as far as I can explain it.

MR. NYLAND: Perhaps, Douglas, it might help you, when you take a simple effort of work and you analyze it, there is a wish for work, the creation of the "little I" as part of a certain section in your brain, an observation process starting from that towards your body,

and a wish for the continuation of that observation process, again creating a wish. So that there is, as it were, a little triangle which takes in the three centers as they are at the present time. Now if you only stick to that, you have fulfilled your requirement that there should be a completeness in your attempt. At the same time, you become quite free from the fact that perhaps one or the other or the third is not functioning in that attempt. Now try to visualize as if you are going around the sides of the triangle from one place to another to the third and back again to the first and so on: your feeling, your mind, your body, your feeling, your mind, your body, as if that becomes a rotation, and that your attempt now is that in that kind of a process, something becomes aware of you, existing, and no more, and no further ~~South~~ thought. As soon as any ~~further~~ consideration of that comes in, you say I'm back again, in an unconscious state, and really, for the time being, I don't want to be in there because I would like to Work on myself. You have to learn to separate your attempts from consideration of such attempts. An attempt can stand by itself in an accomplishment dependent on what you are at that time. The consideration of the attempt can take place in your ordinary thoughts and feeling process and, if you wish, you can {valuate} it. But that is quite a different thing from the attempt itself. I say there are two possibilities in which you can spend your energy, but only the one, ~~M~~ that is, what I called the description of the triangle, ~~M~~ is of value for Work itself. The other can, at most, be called a preparation for Work. Will you try to distinguish that? Your mind comes in too much!

Douglas Oberwager: When I ~~have~~ had that experience at the intense moment there is, there's a feeling, no it's not a feeling, there's a recognition that... Let's see if I can put it in a better way. It's impossible for me to really observe myself when I get that moment's realization of my existence. I can do this afterwards or before but I cannot do it during.

MR. NYLAND: When you have a moment's realization of your existence, it's enough. You don't have afterwards or you don't have to do anything afterwards unless you want to create again that same kind of a condition if you can. But if it happens to you that there is ~~a~~ that realization of your existence, it is like a gift. But I'~~x~~m afraid that when you ~~re~~ are dependent on a gift that it is not your affair so much. Learning to Work is to become independent of gifts. A gift gives me something, but Work on myself I make. A gift is given by something else. Is that clearer?

Douglas Oberwager: Yes it is.

MR. NYLAND: ~~a~~ all right.

Douglas Oberwager: Thank you.

MR. NYLAND: Good. ~~a~~ all right. We have time for one more?

Answer: About three minutes.

MR. NYLAND: (pause) Well there goes the minute.

Pat Williams: Mr. Nyland?

MR. NYLAND: Yes. Yah, excuse me.

PAT Williams: Pat Williams.

MR. NYLAND: Yes, Pat.

Pat Williams: I'd like to report on a task I was given and also to describe an experience.

MR. NYLAND: Mike, listen.

Pat Williams: The task, the task was when I ~~x~~ work writing at the typewriter to get up every hour and walk around the typewriter trying at that time to come to myself. I wasn't able to do the task often because I wasn't

writing very much. And I did do it every other day at least two or three times. And I can't report any real results.

MR. NYLAND: Mike what would you ask him now?

Mike ---: I was thinking of listening a little further.

MR. NYLAND: (laughter) No, you cannot always have it your way. (laughter)

Mike: alright. OK. Since you've just talked about what mostly you didn't do, what did you do? You mentioned an experience, Pat. Was this connected with your task or is it entirely

Pat Williams: It, it was not. It was during another Work attempt. Perhaps I put too much energy into other Work attempts. I don't know.

MR. NYLAND: No wait a minute. This was a task to which ~~to which~~ you referred- on a task, right? We stick to this task, not other Work attempts. The question is, with didn't you get anything out of it. Did you honestly make an attempt?

Pat Williams: Yes I did.

MR. NYLAND: Now why didn't you get something out of that? Can't you see a body walk around a typewriter?

Pat Williams: I noticed it but nothing was present to me that actually saw.

MR. NYLAND: What noticed it? What was there which noticed that?

Pat Williams: I think it was my mind.

MR. NYLAND: Yah your ordinary mind.

(Tape runs off.)

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Typed: _____

First Proof: Molly Rafe

Second Proof: Katherine Paras

Final Type: _____